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Review.

SACRED MUSIC: An Address delivered at West-Hampton, Mass. May 23d, 1827. By Rev. JOHN TRUAIR, A. M.

The writer of this address has one special advantage over most of his clerical brethren. He has himself acquired some *practical* knowledge of the art of sacred music; he knows something of its claims, and has long since learned to feel its power. Were all the clergy thus favoured, little else than an extensive co-operation would be necessary, to effect a speedy reform in the church music of our country. It might be done almost at a single effort. The clergy are in the habit of carrying religious influence with them, wherever they go; and even now—generally destitute as they are of musical science and practical skill—they might do much by merely visiting the schools of cultivation within the limits of their congregations; and they might do still more, perhaps, if in their public addresses on the subject of church music, they would enter with feeling and discrimination upon the real claims of this part of the services of the sanctuary, instead of passing a few high-sounding compliments upon the charms of music, as a sort of adjunct to some irrelevant doctrinal discussion.

The hope of contributing in some measure to subserve the interests of this too much neglected subject; to bring it into more conspicuous notice, and to deliver it out of the hand of pretenders, was that which influenced the writer to consent to prepare his address, and afterwards to publish it.

The writer begins by presenting a few of the outlines of theory, and proceeds to make some plain and pertinent remarks on the requisites of good composition and impressive execution. He thinks very justly, that one reason of the declension of the art is, that the country has been filled with spurious and illiterate compositions. "While our country has swarmed with men who have been called composers of sacred music, it has scarcely produced so much as a single tune of distinguished merit, certainly till within a very few years past." He admits that there are a few solitary exceptions to this remark; while there is scarcely a village of any note among us, which has not been found to boast of its original psalm tunes and anthems.

It would be well if this rage for composition could be confined to those who are thoroughly versed in the science, tho' scientific knowledge alone is insufficient to constitute a composer. But the case is far otherwise. Not only amateurs and teachers are aspiring to the rank of composers; but the humblest retailers in the art are called upon to produce their own wares, and with these they are continually contriving to stock the market, to the exclusion of better productions. All the ingenuity of the book-making craft is embarked in the cause; and these two-penny authors will even consent to become extensive pedlars of their own books.

Another cause of declension is, the occasional employment of the lighter melodies of the theatre, instead of those which have been *intended* for the church, by masters of celebrity.

"But the strains of the theatre can never produce that rapturous sensation, that fervour and spring of soul, which is caused by the divine strains of David, when harmonised by a Handel, Purcell, Crofts, and others, whose style is not only charming, pure and sweet, but at the same time, nobly sublime, captivating & overpowering. Do they sing of the sin and rebellion of man, and express the turpitude of human guilt? You must have a heart cold as winter, and affections dull as night, or your soul will feel and tremble, too, while you listen to the melancholy detail of commingled guilt and woe! Do they sing of the sufferings and death of the great Redeemer? You will behold his weeping disciples, and almost imagine yourself among them, following him up the steeps of Calvary! or with a faintly lingering hope, you will attend him to the tomb! If his resurrection and ascension be the subject of their song, you see joy and hope revive in his disciples, while he salutes them with "Peace be unto you!" You seem to accompany them together even to Bethany, and wonder, while he is received up to heaven, & welcomed to the courts above, with "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." If they attempt an imitation of the song of Moses and the Lamb, your thoughts are at once borne to the invisible world, and seem to mingle in the employments of its inhabitants; participate with angels, and with the spirits of the just men made perfect, in their hosannahs and anthems of praise; are ravished with the rich displays of divine mercy, and gaze with rapture on the beauty, happiness and glory of the world of light."

We have only time to glance at some of the more prominent features of the address; and since we cannot do justice to all its merits, we shall not presume to notice its occasional defects. The address is calculated, on the whole, to do good; and we hope that it will be put into extensive circulation.

After reminding the choir that were before him, that they were not yet able to display all the beauties of the art, the writer closes in the following manner:—

"Bear, however, always, in your mind, this one great truth, that singing on earth is designed to fit you for the songs of heaven, where the voices will be as the sound of a great multitude, as the sound of many waters, and as the sound of mighty thunderings, forever and ever. While, therefore, the praises of God are on your tongues, let his fear be powerfully before your eyes! Let his compassion and tenderness guide all your conduct; his commands be the constant rule of your life, and his love reign supreme in your hearts. Oh what a transition will it be, to pass at once from the songs of Zion, to the weepings and wailings of the pit! If, then, there be any among you, who may be in danger of this, let them immediately adopt and execute the language of the prodigal, which is sometimes the subject of their song:—"I will arise and go to my father, and will say to him—Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." *I will arise and go to my father:* Let it be so with you; and then, in a little while, you shall sing the song of Moses and the Lamb! which will be an everlasting song, of endless variety, of endless beauty, and of endless rapture; and it shall always fill your every increasing desire with happiness and peace! You shall participate in the chorus, when the Head of the Church triumphant shall bring home to glory the last of his redeemed, while the shout and song of millions shall reverberate—Grace, glory and honour to him that hath redeemed us, and who sitteth upon the throne! Alleluia! For the Lord God omnipotent reigneth!—And again they say alleluia!"

From the Richmond Visitor & Telegraph.

THEOLOGICAL SEMINARY, AUBURN.

This seminary is located in one of the most fertile and beautiful regions of the United States. It is in the midst of a dense and rapidly increasing population. Nearly one hundred and fifty thousand souls are within its immediate influence, and are anxiously looking to it for ministers of the gospel The number of young men annually going from this school of the prophets to supply the destitute churches, surely ought to equal the demands of this portion of Zion. So great, however, is the call for labourers from the immediate vicinity of the seminary, that it cannot be answered.—What then shall we say to the loud and piercing cry that is heard almost every week from distant borders of our own beloved land, and from the shores of India? Is it not time for the friends of the Redeemer, to awake to the inquiry—*What shall be done?*

This institution was incorporated by the Legislature of the state, April 14, 1820.—The charter was granted on the application of the synod of Geneva, though the seminary is not under the control of that body. It is under the direction of fifteen Trustees, and a Board of Commissioners. The Board of Commissioners consists of two clergymen and one layman, annually elected from each of the following presbyteries: Niagara, Genesee, Rochester, Bath, Ontario, Geneva, Cayuga, Onondaga, Oneida, and St. Lawrence. Other Presbyteries may unite with these. This Board has the general superintendence and control of the institution, appoints the Trustees and Professors, fixes the salaries of officers, and directs all appropriations of the funds. The Trustees manage the internal concerns of the seminary.

The charter provides that the "clear and annual value, or income, of the real estate of the institution shall not exceed three thousand dollars, and personal estate seven thousand;" and that "no student of any christian denomination shall be excluded from a participation in the privileges of the institution on the ground of his religious persuasion.

The Board of Commissioners first met in Auburn on Wednesday, July 12, 1820. At this meeting, the Rev. James Richards, of Newark, New-Jersey, was unanimously elected professor of didactic and polemic theology. This appointment, at that time, he declined. The Board at the same meeting appropriated $15,000 to the erection of an edifice for the seminary.

On May 2, 1821, the Rev. Henry Mills, of Woodbridge, New-Jersey, was unanimously elected professor of biblical criticism; the Rev. Dr. Matthew La Rue Perrine, of New-York, professor of ecclesiastical history and church polity; and the Rev. Dirck C. Lansing, of Auburn, professor of sacred rhetoric. These professors were inaugurated October 11, 1821, when they commenced their labours.

In September, 1823, the seminary received from a gentleman in New-York, through Eleazer Lord, Esq. $15,000, to endow the professorship of christian theology. Dr. Richards was again invited to the chair of that department, which he accepted, and was inducted into office on the 39th of October following.

The number of students the first year after the organization of the institution was 11; the second year 14; the third, 22; the fourth 35; the fifth 55; the sixth, or present year, 65.

The course of study embraces three years. The studies of the Junior Class are Hebrew, Greek Testament, Chronology, Sacred Geography, Biblical History, and Metaphysics. The studies of the Middle Class are Didactic Theology, Hebrew, the Canon of Scripture, Sacred Hermeneutics, and Biblical Antiquities. The studies of the Senior Class are Polemic and Pastoral Theology, the composition and delivery of sermons, some branches of Sacred Criticism, Church History, and Church Polity.

Every student is required to declaim in public, and exhibit an original composition, once in four weeks. A society for theological discussion meets once every week; as also a society for improvement in reading and declamation. A society for inquiry on missions, holds regular meetings on the first Monday of every month.

There is a vacation in the spring, commencing on the Wednesday next preceding the first Thursday in May, and continues four weeks; and one at the close of the year beginning on the third Wednesday in August, and continues eight weeks.

The annual course of study in the respective classes commences at the close of the vacation in autumn; which time is most advantageous for joining the institution.

Board is furnished at one dollar per week. Other necessary expenses, very cheap.—No charge is made for the use of the library, rooms or furniture. The library contains a valuable collection of theological works of nearly four thousand volumes.

The department of sacred rhetoric is at present vacant, by the resignation of the professor. The edifice erected for the seminary is built of limestone; is 120 feet in length; the centre projects, and is four stories high; the wings are three stories. It contains a chapel, several public rooms, and chambers for the accommodation of 70 students. The steward occupies the basement story.

Auburn is located on the great stage road from Albany to Buffalo; and is six miles distant from the Erie canal, which affords a pleasant and cheap communication to the falls of Niagara, Saratoga Springs, and to the city of New-York.

From the Boston Recorder & Telegraph.

THE REV. ELIJAH WHEELER,

Who died a few weeks since, at Great-Barrington, was born at Pomfret, Conn. August 28, 1797. His father, Josiah Wheeler, and his mother, were professedly pious. They instructed their children religiously, and taught them the doctrines and precepts of the christian faith.

The early history of the subject of this notice, is marked by an uncommon variety of interesting incidents. During the war of the revolution, as his father was employed in the service of the states, as a mechanic, the family was in a broken state, and Elijah, then a lad, was left very much to his own management. His early training was neither systematic nor desirable. Under the direction of several instructors, he became qualified, and in 1791, settled in the practice of medicine, at Southbury, Con.

About two years after he had entered upon his profession, he married a daughter of the Rev. Jehu Miner, of Southeast, N. Y., by whom he had three children, (two of whom survive him), and with whom he lived, till her death in 1812, in great harmony. In 1813, he was married to Miss Elizabeth Whiting, of Great-Barrington, who survives him.

In 1795, his attention was arrested and deeply fixed on religious subjects, by reading a sermon of President Edwards, on the "unreasonableness of indetermination in religion." Whilst perusing this discourse, his former skepticism vanished, and a deep and an overwhelming anxiety fastened on his mind. His religious views were instantly changed, yet he did not indulge a hope of pardon till several years afterward. In 1799, he made a public profession of religion, and soon after commenced the study of theology, with reference to the ministry. In 1804, he received a license to preach the gospel, and in September, 1806, was ordained pastor of the congregational church and society in Great-Barrington.

Respecting his religious exercises, he says—"While in the act of prayer, and from experiencing the greatest distress in view of my turpitude, baseness and guilt, and from the deplorable impression that it would never be otherwise with me, and feeling as though God had forever departed from me, I became possessed of the most delightful views of God. It seems that I forgot myself wholly, as though I had never thought or had any concern about myself." Of the hope which succeeded, he affirms—"This hope I have ever since possessed. It has been my support in the most trying circumstances, and in the darkest hours."

As a man, he was ardent, persevering, and indefatigable. As a Christian, meek, humble and prayerful. As a divine, thoroughly calvinistic; and as a minister, plain, laborious and faithful.

He preached Christ and him crucified, the wisdom and power of God to the salvation of souls. Speaking of the state of his mind during his last sickness, which commenced early in 1822, he said—"Though my case for five years has appeared to be one that would terminate in death, I do not recollect an instant that I have been distressed with the fear of death. Whatever has been the religious character of my hope, I can truly say, it has been confirmed and uniform, during the whole period of my illness."

As his disorder increased, and it was evident that he could continue but a short time, though frequently in great distress of body, he always spoke of the astonishing goodness and mercy of God. He renounced explicitly every other hope of salvation, and depended entirely on the righteousness of Jesus Christ.

Towards the close of life, he remarked several times to his friends, that death had lost its sting, and there was no Jordan between him and the promised land. Owing to extreme debility, he was unable to articulate audibly for some hours, till on the morning of the 20th ult. his spirit serenely and sweetly departed, as it is believed, to rest in Jesus.

On the 23d, his funeral solemnities were attended by many of his brethren in the ministry, and a large concourse of connections and friends, to whom an appropriate discourse was addressed by his successor, the Rev. S. Burt, from Gen. v. 24: *And Enoch walked with God, and he was not, for God took him.* THE RIGHTEOUS SHALL BE HAD IM EVERLASTING REMEMBRANCE.

From the Charleston Observer.

HERETICAL BOOKS.

A work recently appeared in England, entitled—"An Account of the indexes, both prohibitory and expurgatory, of the church of Rome," embracing a catalogue of books, the reading of which is prohibited in catholic countries. The first "Index" was published under the authority of the Council of Trent, in 1564, and care has been taken to add to the list such modern publications as are deemed unfit for a catholic reader.—The last Roman edition of the catalogue was published in 1819. The vicar of Croyden said in a sermon at Paul's cross—"*We must root out printing, or printing will root out us.*" But this was a task too great for the Roman see, even in the early days of this inestimable art; and the only course to check the progress of light and inquiry, was, the interdiction of all books which did not meet the approbation of the priesthood wherever their power was absolute. To effect this, the most odious tyrany is exercised. Booksellers are compelled to keep a list of all the books they sell, signed by a bishop or his vicar, conjointly with the "inquisitor of heretical pravity;" and any violation of the "rules" adopted for the prohibition of heretical books, whether by the printer, seller, or buyer, or reader, is punished by the forfeiture of the books, excommunication, and *such other punishment as the bishop or inquisitor shall think proper.* Heirs and testamentary legatees are allowed to make no transfer or even use of books left by deceased persons, until a catalogue of them has been submitted to the proper authority, and a licence procured. Translations of the scriptures are allowed only to such persons as shall receive a licence for the purpose from the priest or confessor; and the same rule applies to books of controversy between Catholics and their opponents. No works are to be printed without a previous examination by the bishop and inquisitor, who shall affix their approbation in writing.

Annexed are the names of a few authors whose works are condemned in whole or in part by the Romish church, and must not be read by Roman Catholics, (unless in some few instances where *expurgation* i. e. *mutilation*, is allowed), under penalty of excommunication:—

Wicliff, Luther, Calvin, Bucer, Zuinglius, Melancthon, Bullinger, Œcolampadius, Beza, Tyndal, Cranmer, Ridley, Latimer, John Knox, Coverdale, Bishop Hooper, Fox, (*the martyrologist*), John Huss, Jerome of Prague, Addison, Algernon Sydney, Lord Bacon, Boerhaave, Robert Barclay, Bayle, Bochart, Broughton, Brucker, George Buchanan, Buxtorf, Camden, Cartwright, Casaubon, Castalio, Cave, the Magdeburg Centuriators, Claude, Le Clerc, the Critici Sacri, Drelincourt, Glassius, Grotius, Sir Matthew Hale, Father Paul, Kepler, Lavater, Lausden, Locke, Mead, (*his Medica Sacra*), Menno Simion, Milton, Mosheim, Quarles, Dr. Robertson, (*his History of Charles V.*) Bishop Sanderson, Sandys, Saurin, Scaliger, Scapula, Schmidt, Selden, Sleidan, the Spectator, Dr. Swift, Jeremy Taylor, Vossius, Walton, (*the Polyglott*), Willet, Dr. Young, (*the Night Thoughts*), and to close all, Robinson Crusoe, and Buchan's Domestic Medicine!!! What an excellent library might be formed from the "Index librorum prohibitorum!"

From the New-York American.

A JOURNEY THRO' THE CHEROKEE NATION.

We have before us a letter, giving a brief account of a journey lately made thro' the country of the Cherokee Indians, from which we shall give a few extracts. We have frequently protested against the attempts which have been made to force some of the southern Indians, and more especially this very nation, to relinquish their country, and enter the western wilds, because white men were clamorous for their lands. The picture presented by the writer corresponds with every impartial description of them we had previously heard from eye witnesses; and our readers may judge whether we have not humanity on our side, when we condemn the conduct of those, who profess to be stimulated partly by kindness to the Indians, in urging that they should renounce their present advantages for the uncertain and unpromising prospect offered them beyond the Mississippi:—

"*May* 12, 1827.

"*Most respected Sir*—With a friend I set off in February, and went westward, thro' the upper part of Georgia. There are found men, women and children, under different names of Christians, all agreeing in one general point of doctrine; that the wild, savage red man is more honest, more just and trust-worthy, more humane—yet that this ought not to weigh one straw in the great scale. They are within the chartered limits of Georgia, and what right have they there?

"Then we passed on north-westwardly through the Cherokees, more than one hundred miles. In the first house we entered, they gave us "*Conahavey*," and treated us well. We saw many Indians & half-breeds, who live in comfort and abundance, in good houses of brick, stone and wood. We saw several spring houses built of hewn stone, superior to any I had ever seen before. The people seemed to have more money than the whites in our settlements, and they are better clothed. The women were weaving, the men cultivating corn and raising beef and pork in abundance. Butter and milk every where.

"We were at an election for delegates among the Cherokees, to form a constitution! They were orderly and well behaved. No whiskey was allowed."

SABBATH BREAKING.

It is curious to hear the excuses offered for breaking the holy Sabbath, all of which are without any just and tangible point. I will name some which have lately come to my ears.

A man came to my house on Monday morning from a considerable distance. I asked him when he came in town? "Yesterday," was his reply. What! travel on the Sabbath? "Why, I was going on my journey, and the stage was coming right along whether I came or not, and it made no more work or trouble to any one than if I had not come."

Fnding all the blame laid upon the stage proprietor, I called on him, and asked, why he would profane God's holy day, and have his stages travel on the Sabbath? He said, "he regretted it *extremely;* but you may as well stop the river as stop travellers on the road. They will go, and will curse me and all the route, if I do not carry them on." *Thus the traveller must go because the stage will not stop, and the stage must go on because the traveller will not be delayed.* And now I wish to ask, (if ever a stage owner or Sabbath traveller reads a religious paper)—I say, I wish to ask every traveller and stage proprietor, if they will present their excuses at the bar of God, before which they must soon appear to answer for the deeds done in the body? and to advise them not to offer any excuse now which will not surely avail them in that most awful and trying hour.

TROUBLER.

P. S.—I once knew a *professor of religion* offer the same excuse for travelling in a packet-boat; and further he pleaded that a *minister* of the gospel, the pious Dr. ——, was on board, so that he was sure it was not *very* wrong.

One word more. Suppose an angel from heaven preach *another* doctrine, will you follow it and give up the gospel of Christ?—*Rochester Observer.*

From the Vermont Chronicle.

AMERICAN SUNDAY SCHOOL UNION.

The following table of schools connected with the American S. S. Union is abstracted from the last report. The estimated numbers of those not connected with the Union are in all cases omitted. It should also be remarked, that in some states schools exist in connexion with the Union, from which no returns have been made.

	Schools.	*Teachers.*	*Scholars.*
Maine,	100	1300	6,000
New-Hampshire,	70	649	5,000
Vermont,	162	1,196	6,797
Mass. more than	200	2,579	20,714
Rhode-Island,	40	183	2,409
Connecticut,	81	1,610	10,100
New-York,	731	6,113	43,912
New-Jersey,	306	2,663	20,459
Pennsylvania,	453	4,094	31,258
Delaware,	29	226	1,835
Maryland,	40	416	2,816
Dist. of Columbia,	25	333	2,813
Virginia,	46	529	2,640
N. Carolina,	45	379	2,407
S. Carolina,	20	174	1,260
Georgia,	32	236	1,920
Alabama,	3	32	213
Louisiana,	1	13	55
Arkansas,	1	8	67
Tennessee, (1826),	3	35	261
Kentucky,	9	113	722
Missouri and Illinois, (1826),	106	472	3,697
Indiana,	1	43	296
Ohio,	13	204	1,263
Michigan,	1	22	220
United States,	2,415	22,291	159,246

He that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.—*Berkley.*

I had rather live in a narrow circle, united with a man distinguished by feeling, virtue and truth, than be the ornament of courts and the envy of kingdoms.—*St. Julian.*

Pythagoras, a Greek philosopher, maintained that all is illusion, and that there is no such thing as truth; but Aristotle refuted him by the following dilemma: "Your proposition is true or false; if it be false, then you are answered; if it be true, then there is something true, and your proposition fails."

Religious Intelligence.

LETTER FROM SMYRNA.

Extract of a letter from the Rev. Elnathan Gridley, to one of the editors of the New-York Observer, dated Smyrna, March 23, 1827.

The siege of Athens still continues. The garrison in the Acropolis, it is believed, will hold out, till reduced by famine. From all accounts, it appears that most of the splendid relics of ancient genius in that polished city of the Greeks, are now mutilated or destroyed, and that the work of destruction is still rapidly going on. It is currently reported, that the entire temple of Theseus is destroyed.

Tomb of Tantalus.

A few weeks since, I visited the tomb of Tantalus. It is a sepulchral monument on Mount Siphylus, three miles north of Smyrna. It consists of a pile of stones, twenty rods in circumference, and twelve or fourteen feet in height. The outside of this pile, to the height of seven feet in some places, is formed into a regular wall. In the centre of the pile is the tomb. Its chamber, nine feet long, six broad, and eight high, is walled with heavy unhewn stone, so carefully selected, as in their natural state, to fit into a regular gothic arch. And here, amid scenery wildly romantic, and where gloomy silence reigns undisturbed, save by the howling of the mountain blast, the roaring of the sea, the whistle of the shepherd, or the shriller notes of the shepherd's dog—here, in this lonely mausoleum, perhaps still sleep the ashes of some chieftain, who, some eight and twenty hundred years ago, was the great man of a clan of shepherds, who fed their flocks upon Mount Siphylus.

An Armenian Funeral.

It was the remains of a young man, which they were bearing, in solemn procession, to the grave. The body was entirely shrouded in its winding sheet, and laid without a coffin, on the bier. On the part covering the breast, was a painting of the cross. Two lighted candles borne by two little lads, and three aged priests, with long, thick, grey beards flowing gracefully over their breasts, and attired in silken mantles of gayest colours, glistening with interwoven tinsel of the precious metals, preceded the dead, chanting in mournful strains, as the procession moved along, while the friends and relatives of the deceased followed after.

When the procession reached the church, each one was presented with a taper. Funeral service was was read by three priests alternately, with great rapidity, and with all the peculiar tones of the Greek and Romish churches; while one continued waving the silver censor, from which the smoke of incense ascended, and the assembly continued crossing themselves, accompanied by inclinations of their bodies.

The young man was then carried out, and after a little portion of the earth was blessed by a priest and sprinkled in the grave, he was deposited "in his narrow cell," by the side of the church; and as the pit closed its mouth upon him, the priests unitedly rehearsed their prescribed form.

A Greek Funeral.

A low bier, standing near the centre of the church floor, bore the corpse. It was the remains of a female. On her head was a white turban, in which was gracefully entwined a large braid of hair, passing high over her forehead. She was decked in a long, light-brown, silk mantle, with edges trimmed with sable. Her head was resting on a pillow of yellow silk, beautifully figured with gold. A small coverlet of the same was spread over the lower part of the body, and hung down from the foot of the bier. She seemed like one who had thrown herself on a couch, to rest a little from the fatigues of a journey. No coffin, no shroud—none of the wonted habiliments of the dead were seen. On each side of the bier stood large waxen candles, and around were standing hundreds of sympathising friends, each bearing a lighted taper in his hand. Half an hour or more, the priests alternately chanted and recited the burial service, and at short intervals, numbers united in a sacred song. The scriptures were opened, and from the ancient Greek was read—*The hour is coming, in which all that are in the grave shall hear his voice, and shall come forth.*

An aged priest, with a long and hoary beard, standing by the side of the dead, in their own native dialect then addressed the people. He stood there, he said, to speak for her who could no longer speak for herself; and for her to forgive any, who might ever, in any way, have injured her. If she had herself injured any, he hoped that now they would freely forgive her. The assembly with united voice responded—"We forgive; and may she also be forgiven by her God;" crossed themselves, and bowed. The crowd then parted, and the relatives of the deceased drew near. The eye of the husband was now, for the last time, fixed on the dear object of his affections, and as he gazed, the falling tear bespoke the anguish which he felt. Thrice he crossed himself, then bowed and kissed the cheek now cold in death. And so feeling, so affectionate was this last farewell, that no one could pronounce it a ceremony merely. All the tenderness of a parting scene was here.

The deceased was then borne to the depository of the dead, and when laid in the tomb, the priest poured oil on her head, repeating, from one of the psalms of David—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Your's, &c.

ELNATHAN GRIDLEY.

SOUTH OF INDIA.

Most remarkable effects have here followed the labours of the missionaries of the Church Missionary Society. Several thousand Hindoos have openly renounced idolatry at one of the stations maintained by this society. The work commenced in 1823, at and near Palamcottah, in the district of Tinnevelly, where the Rev. C. Rhenis and the Rev. Bernhard Schmidt have laboured several years. The means used were the instruction of native converts, of missionaries, and of young men in a course of tuition. In May, 1825, the villages in which congregations were collected, were 35. In three months from the time that seven pious young men were sent out to teach the people the word of God, accompanied with others as auxiliaries from the seminary, these villages had increased to 90; and in September, 1825, they amounted to 125. In these, more than a thousand families are under christian instruction. The missionaries observe, that it it is not pretended that all these are the subjects of sanctifying grace; but of many of them there is reason to hope well. Their relics of idolatry are burnt, a stone idol is cast out of their temple, and the building prepared to be a place of christian worship.—*Ch. Watch.*

THE KING OF PRUSSIA

Is a man of decidedly evangelical sentiments. This might be inferred from the interest he takes in the circulation of the scriptures; from his elevating professor Tholuck to the presidency of the university of Halle; and especially, from his letter to the duchess of Anhalt Coethen, on her renouncing the protestant religion for the catholic. He there speaks of having "applied himself assiduously to the bible, and sought therein the doctrines taught by Christ and his apostles." The result he declares to be, that he has become "more than ever penetrated with the truth of the old evangelical system, as established by the reformation and Luther, & by contemporaneous, or at least recently posterior systematic writings, particularly the *Augsburgh Confession*, which, next to the holy scriptures, forms the foundation of the evangelical creed."

The term "old," as applicable to evangelical religion, has a meaning in Germany which it has not with us. It is old, just so far as neology, [newology], i.e. the lowest species of unitarianism, has prevailed; and that is, through a great part of protestant Germany.—*N. Y. Obs.*

"GREAT MEN ARE NOT ALWAYS WISE."

In a lately received English publication, we observe it stated, that "the Emperor of Russia has published a decree, promising an exemption from all taxes, with other advantages, to those Mahometans and Pagans, who shall embrace the christian religion!" It is aptly remarked in this connection, that every well-instructed Sunday scholar knows better than to suppose that the christian religion can be promoted by such mercenary means. The Emperor himself must first learn at the feet of Jesus, before he can understand the secret influence by which the disciples of such a master "know of the doctrine, whether it be of God."

The King of Sardinia, too, the same publication informs, has issued an ordinance, decreeing that if any of his Catholic Piedmontese subjects "die without receiving the sacrament," they shall be buried at night, and in unconsecrated ground; and that protestants shall be interred without any public ceremony, not more than twelve persons being allowed to be present! How have the superstitions of popery perverted the understanding of multitudes; and how little seems to be known of that satisfactory conviction which accompanies an enlightened reception of the glorious gospel of the blessed God.—*Ch. Watch.*

Burning of Widows in India.—A London Magazine informs, that this subject was brought forward in the Court of Directors, March 21, and by adjournment on the 28th, in an able speech of two hours & a half, by John Poynder, Esq. who concluded by moving the interposition of government for the prevention of these human sacrifices, and that such instructions be transmitted by this court to India, as may be deemed most expedient for accomplishing the object. Mr. Poynder's resolution was carried in a numerous court, with only four or five dissentients.—*Ch. Watchman.*

London Missionary Society.—Nearly 100 British missionaries, with their families, are in the employ of this society. We are sorry to learn that 44,000 dollars are necessary to place the funds of this society in the state they stood a year since; but when we recollect the generosity of British christians, we feel a confidence that the necessary aid will not be withheld.—*ib.*

New Missionaries—England.—On Tuesday, the 6th of March, a committee of the Church Missionary Society dismissed the following persons to their labours: Rev. T. Norton, and Miss Sarah Garrett, his intended wife, on Mr. Norton's return to Allepie; Rev. G. Stheers Faught, proceeding to Ceylon; Rev. Christopher Fred. Schlienz, for Malta; and Miss Mary Ann Stratford, for Baddagame. Mr. Schlienz left London on the 26th of March, to embark in the Columbian Packet, Capt. Sadler, for Malta.

The London Missionary Society, have recently made the following appointments: On the 14th of January, at the German Lutheran Church in the Savoy, Mr. Fred. Gottlieb Cayser, to Caffraria; on the 24th, at Castle-street chapel, Exeter, Mr. Aaron Buzacott, to the Harvey islands; on the 8th of February, at Queen-street chapel, Leeds, Mr. W. Miller, to Nagercoil; on the 20th, at Paddington chapel, Mr. S. Dyer, to Singapore; on the 27th, at Union-street chapel, Brighton, Mr. J. C. Thompson, to Quillen; and on the 20th of March, at the tabernacle, in Norwich, Mr. H. Crisp, to Cuddapah. On the 13th of March, the Rev. H. Nott, on his return to the South Seas, with the Rev. Alex. Simpson and Rev. Aaron Buzacott, and their wives, sailed in the Creton, Capt. Gulliver, direct for Otaheite; a free passage having been granted by the owner, Alex. Birnie, Esq.

Mission to Abyssinia.—Messrs. Gobat and Kugler, German missionaries under the patronage of the Church Missionary Society, who have been spending several months at Cairo, in Egypt, in preparation for their destined labours in Abyssinia, were, about the beginning of the year, expecting to proceed to that country immediately, in company with an ambassador of the king of Habesh, who had been sent to Egypt to fetch a Coptic Bishop from that country.

Baptist Mission in Bengal.—It appears that in the first 25 years of the present century, not less than 1,407 Hindoos were admitted to their communion by baptism, after a careful instruction in the things of religion, and a thorough trial of their evangelical faith and life. The venerable Dr. Carey, who has been called the father of these missions, arrived in India, in 1795; but until 1800, there occurred no instances of sound conversion.—*N. Y. Obs.*

Wolff.—Mr. Wolff, who, in his first mission to the east, went out under private patronage, is hereafter to be entirely under the direction of the London Jews Society.

Mortality of Missionaries.—The frequent instances of mortality among the missionaries of western Africa, induced the Church Missionary Society, near the close of 1825, to call a council of physicians on the subject. In their report, the painful facts are recorded, that of 51 male and 38 female missionaries sent to the colony by the Church Missionary Society, from March 1824, to August, 1825, making a total of 89, no less than 54 have died, viz. 32 males and 22 females! Of these, 31 died within a year after their arrival on the coast, 3 after 8 years, 2 after 11 years, 1 after 18 years, and 1 after 19 years. We do not find that any material change was recommended in the course pursued by the missionaries, except that they should devote themselves exclusively to the business of moral and religious instruction, leaving secular affairs to others. As in this way, a less number would be exposed to the influence of that unhealthy climate, it might be expected that the deaths would be proportionably diminished.—*N. Y. Obs.*

British and Foreign Bible Society.—The only notice of the anniversary of this Society which we have yet met with, simply states, that a good deal of confusion was created at the meeting, in consequence of Rev. Mr. Irving's vehemently insisting on the committee acknowledging their misconduct respecting the Apocrypha! His motion was negatived. The receipts of the past year are stated at 80,000*l.*; which, if correct, is 2,178*l.* less than those of the preceding year. *Ch. Watch.*

The city of London has 400 places of worship; 200 for Episcopalians, 66 for Independents, 36 for Wesleyan Methodists, 32 for Baptists, 30 for Calvinistic Methodists, 16 for Presbyterians, (Scotch and Unitarian), 14 for Roman Catholics, and 6 for Quakers. The last census makes the number of inhabitants 1,274,800 souls. It is calculated that not more than 300,000 attend any place of worship, leaving 974,000, who neglect public worship altogether. To increase this criminal contempt for the Sabbath, there are supposed to be circulated on that sacred day, 45,000 copies of newspapers, 2 or 300,000 readers of which are probably in the city. The labour in this single article of publishing, must employ large numbers in the breach of the fourth commandment. A large aggregate of vice and crime is the consequence; and by Mr. Wontner, the superintendent of Newgate, for 1826, it appears that 2931 persons were committed to prison for breach of laws in 12 months. Males under 21, 1227; over 21, 1096. Females under 21, 442; over 21, 166. What an alarming view is this of a city, supposed to be in "the very meridian of christian illumination, and in the very centre and heart of British civilization, liberty and prosperity! May not London be called a mine of heathenism and profligacy?"—*ib.*

At Kingston, Jamaica, Mr. Flood, of the English baptist mission, states, that he baptised 70 persons on last Christmas day; and on Wednesday of the same week, at Annatto bay, he baptised 23 other persons in a river, about a mile from the place of worship.—*ib.*

Connecticut Sabbath School Union.—The number of auxiliaries connected with us one year since, say the Directors, was 32, including 1,200 teachers and 7,000 scholars. We now have 80 auxiliaries, 1,669 teachers, who receive no reward for their services, except the satisfaction of knowing that they are in the path of duty and usefulness, and 10,160 scholars. The number of teachers connected with the Connecticut Union, who have become hopefully pious the year past, is 141—the number of scholars 127—total, 268.—*Rel. Int.*

Christian Almanack for 1828.—A separate edition of this almanack is already engaged for Boston, Mass.: Hartford, Conn.: Rochester, and Utica, N. Y.: Baltimore, Md. Fredericksburgh, Va.: Wilmington, N. C.: Charleston, S. C.: Angusta, Geo.: Huntsville, Alabama. The committee will also issue an edition "for the United States, adapted for convenient use in every part of the country."—*Con. Obs.*

Unitarianism in New-York.—The editor of the Christian Inquirer, a weekly unitarian paper published in this city, has given notice to his subscribers, that he must discontinue the publication, for want of adequate patronage.—*N. Y. Obs.*

The receipts into the treasury of the American Tract Society, N. Y. from March 16th to June 1, were $5,433 87.

Revivals.

We are happy to perceive that the religious journals present increasing evidence of the progress of revivals. The papers received the week past contain more revival notices, than we have observed in any previous week, for a great length of time. Some attention to the subject appears to be excited over the whole face of the country; and amid conflicting opinions, prejudices and feelings, we see churches of almost every name and denomination, beginning to awaken from stupidity, and labouring to stredgthen the things that remain. This is cause of great gratitude. But let us rejoice with trembling, and continually inquire at the mercy seat—"Lord, what wilt thou have me to do?" Christians should walk softly at such a time as this.

Revival at Sea.—The last New-York Observer mentions the arrival of the ship Connecticut from the Sandwich Islands, in which Dr. A. Blatchley and lady, missionaries, (together with a little daughter of Mr. Whitney), came passengers, for the benefit of Dr. B.'s health. The mind of Mr. S——, first officer of the ship, had been somewhat impressed during his passage out. What he saw and heard at the Sandwich Islands deepened his impressions.

"Such was his state of mind, when about the 1st of February the ship touched at Pitcairn's island; a place well known to the christian world, as the place of a signal display of divine power and mercy. In 1789 it was settled by a company of mutineers; in 1827 it is probably the spot, where, of all on earth, an angel would soonest fix his residence. The number of inhabitants, which was at first 26, has increased to about 60. It was seeing these secluded islanders, so completely reformed, so conscientious, so attentive to the Sabbath and the word of God, so happy in the performance of religious duties, and cherishing so much of the spirit of heaven, which, more than any thing else, brought home to the mind of Mr. S. the reality and importance of religion. While *he*, with all his light and knowledge, had often taken the name of God in vain, no oath was heard among this whole population. While *he* had received the bounties of Providence without one emotion of gratitude, here was a people who never partook of a meal, or even of the smallest article of food, without first looking to God for his blessing. On the Sabbath there were three public services, at which all the inhabitants—our informant thinks literally *all*—were present, not excepting the children. So scrupulous are they in the observance of this holy day, that no motives can induce them to profane it."

Such scenes as these wrought still more powerfully on the mind of the officer, and in a few weeks afterwards he found peace in believing. He felt a strong desire to join the colony. He thought that such priveleges could be enjoyed nowhere else.

Others of the crew soon became anxious. There were tracts on board. The missionaries were faithful. Mr. S. had frequent conversations with his shipmates. There was much solemnity. The second officer became a hopeful convert; and others were still impressed.

Mr. S. is in a few weeks to go out in the same vessel as captain, and is determined to exert a religious influence in the vessel.

Litchfield County, Conn.—It appears by a communication in the last Connecticut Observer, furnished by one of the members of the "North Consociation of Litchfield County," that the late meeting of this body was attended with circumstances of peculiar interest. Not a single brother present had occasion to make the "usual complaint of prevailing coldness and indifference among the congregations." An unusual spirit of piety and brotherly love appeared to animate the heart of every brother present, and was manifested in all the deliberations of the body." The committee on the state of religion say—

"In Sunbury, Sharon, North Canaan, South Canaan and Norfolk, there has been for about two months past, that degree of religious excitement which is usually denominated "a revival;" and in each of these places the work of grace appears to be now in a progressive state. The churches of Winsted, New-Hartford, Goshen, North-Cornwall and Kent, where a few weeks since no unusual attention to religion existed, are now enjoying incipient revivals of encouraging promise. The churches of Winchester, Torrington, Torringford, Ellsworth, South-Cornwall and Warren, the Spirit of God is likewise awakening from their moral apathy, imparting to them an unusual spirit of prayer and brotherly love, and affording them the animating prospect of an approaching revival. The church in Colebrook has been in this state of religious excitement for several months past. It may be asserted without exaggeration, that in every church and congregation within our limits, with perhaps a single exception, there is at preseut an unusually interesting state of religious feeling. At Canton, where a revival has recently commenced, the Lord is now pouring out his Spirit in copious effusions. The place itself appears to be rendered solemn by the special presence of the Almighty."

Between three and four hundred are mentioned as the fruits of the work thus far. The work has a happy influence in healing difficulties, removing animosities, and restoring backsliders. Sunday schools flourish; and the cause of temperance is greatly promoted through examples of entire abstinence.

A Bible Class converted.—The narrative of the state of religion in the Presbytery of Hopewell, Geo. which was read in the late meeting of the General Assembly, contains the following notice of a bible class in Athens, where there was an extensive revival of religion:—

"Among those from the inhabitants of the village, may perhaps be mentioned one circumstance for the encouragement of bible classes. One of the ministers of Athens proposed to the young ladies of the village to unite themselves together into a bible class, and to meet once each week. Twelve, neither of whom were professors of religion, nor at that time serious, consented, upon the condition that nothing should be said to them individually upon the subject of experimental religion. Upon this condition they met, and by the blessing of God upon the exercises of those meetings, they were in a few weeks perfectly willing to listen to any thing which the servants of Christ would say. They have every one as it is believed passed from death unto life. Ten have publicly united with the Presbyterian church in that place, and as yet adorn their profession; and two have united with other denominations."

Revivals in New-England.—We have seen a letter from a clergyman in Connecticut, to a gentleman in this city, which contains the following: "My people are on the southern boundary of a great and yet extending work of grace, which stretches to the north nearly 100 miles, and is of various breadth, embracing, as I understand, every town within its limits. You will be pleased to learn that the work in Canton is of great power. It has lately become deeply interesting among my own people."—*N. Y. Obs.*

Lawrenceville, N. J.—We have been favored with the following interesting extracts of a letter from a gentleman to his friend in this city, dated Lawrenceville, June 6th, 1827:—*Philadelphian.*

"Last Sabbath, which was the season of communion in Lawrenceville church, 39 were added to the church. Two or three men were 70 years of age. It was a very solemn day. There were very few in the church who were not bathed in tears. Of the number of converts there was a girl who was deaf and dumb. Those who conversed with her by signs and by writing, were much gratified with her experience. Thus the dumb are made to speak plainly on the subject of religion. Mr. Brown's house (for he is the pastor) has become a Bethel. Teaching a school, many who board with him have hopefully become pious. It is said that almost every room echoes the Redeemer's praise. The adjoining churches are in a very interesting state. We hope that we are just receiving the dreps of a copious shower."

At Worthington centre society in Farmington, Conn. a revival has commenced. In Simsbury, appearances are flattering to the cause of Zion.

WESTERN RECORDER.

UTICA: TUESDAY, JULY 3, 1827.

Will any thing grow before it has been planted?—The friends of the High Church, in endeavouring to defend their doctrines on the subject of baptism, from the charge "of any tendency to *a neglect of holiness,*" proceed to show, in substance, that they have ever insisted on *growth* in grace. This is skipping quite over the point at issue. Grace or holiness of heart can never grow where it has not been planted. Is it planted in baptism? Then to be baptised is in truth to be born again; and the High Church have not been misinterpreted. Is it planted before baptism? and do faith and repentance spring from it as holy exercises, which are necessary preparatives for that ordinance? Then the new birth, as the evangelical believe, takes place before baptism, which new birth places us of itself in a state of salvation. This is a supposition, however, which the High Church do not allow. How then will they get rid of the difficulty? There is but one way; they must deny the doctrine of moral depravity, and say that all men by nature are furnished with this implantation of holiness, which needs only to be nourished and increased. Well; where then is the necessity of a second implantation? And if we have holiness in the heart by the first birth, what is meant by the second, which turns us from sin to holiness, from impenitence to penitence, from unbelief to faith and confidence in God? Again we say—if the High Church believe that holiness is implanted in the heart at baptism; then they do *believe that a change of heart takes place in baptism.* On the other hand, if they insist that holiness of heart is a necessary prerequisite to baptism; then they must either admit, with the evangelical, that the sinner is brought into a state of salvation before he receives the ordinance; or else they must come down at once upon broad arminian ground, and virtually deny the necessity of a change of heart, This is their only alternative. Why then are they forever casting a mist over this subject? Are they afraid to speak out plainly, and let their real sentiments be known?

It will perhaps be said by some, that the notion of *implantation* does not agree with the modern doctrine of philosophy. Be it so. It agrees with the doctrines of the bible; and it belongs to those who take that position to reconcile the scriptures with it. Speaking still in conformity with scriptural language, which describes regeneration and growth in grace, we may say with emphasis—the principle of grace, or holiness of heart, cannot grow where it has not been planted; and no possible measure or colour of sophistry can set this decision aside.

Colonization Society.—At the late annual meeting of the "Convention of the Congregational Clergy of Connecticut," resolutions were passed, expressive of the "humane, benevolent and truly christian character," of the enterprises of the American Colonization Society; and recommending the general adoption of the plan of taking up collections in the churches for this object annually, on the Sabbath immediately preceding or succeeding the 4th of July.

The Convention of the Clergy of Mass. have passed similar resolutions. The General Synod of the Reformed Dutch Church, and the General Assembly of the Presbyterian Church, also recommend the adoption of the plan.

Besides these, there is on foot the plan of religious celebrations of the 4th of July, by Sabbath schools and by churches and congregations, on which collections are to be taken up. A writer on this subject says, through the columns of the Connecticut Observer:—

"Let there be a public meeting, with a sermon, oration, or address, with prayer and sacred music, and while such an exercise is always more interesting to a christian people than any other, it may be productive of the most important benefits. What theme could be more convenient for the orator, or more interesting to his audience, than the object and operations of the

Colonization Society? They have before them the Declaration of Independence, which begins with the noble sentiment—"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." While the orator is preparing to congratulate his audience, that by the favour of a merciful Providence, our country has enjoyed these unalienable rights, for half a century, in a more perfect manner than has ever fallen to the lot of any other people; he is struck with the appalling thought, that *sixteen in a hundred* of this happy population are holden in hopeless servitude, from the cradle to the grave. Deprived, not indeed of life, but of liberty, and to a great degree of the pursuit of happiness."

There is land enough in Africa, which is at the disposal of the government of Liberia, and there is no danger of the misapplication of funds. Two years ago, the annual receipts of the society were estimated at about $11,000. Last year the receipts were 15,963.

Oneida Presbytery.—An interesting meeting of the Oneida Presbytery was held in Bridgewater the week past. Great unanimity prevailed. The ordinary business was dispatched in a short time; and not a lisp was heard of difficulties existing in any churches under their care.

We are happy to learn, that the Presbytery made arrangements for forming a County Missionary Society, to aid the funds of the American Board; and that measures were recommended for the suppression of intemperance. Particulars have not yet been communicated.

Jewish Converts in Berlin.—A correspondent of the London Jews Society mentions, under date of February, 1826, that during the past year, *one hundred persons of the Jewish persuasion* had been baptised in Berlin. Sixty-four of these were baptised under the auspices of the Berlin society; and an "old and highly respectable Jew said" to one of the distinguished ecclesiastics—"We are all coming; we cannot hold to Judaism any longer."

A generous Guarantee.—An individual in New-York, without giving his name, guarantees to the Secretary of the Home Missionary Society the sum of two hundred dollars, in aid of two missionaries of the Society, to be paid in quarterly instalments. How many are there who have wealth, that might go and do likewise?

Result of Sabbath-breaking.—Last *Sabbath* week, a grand-child of Mr. Parker Dodge, of Russia, Herkimer county, went out to *play* on the margin of Canada creek, when it slipped in and was drowned. The child was living with its grand parents, for the purpose of attending school; and the family, we understand, are *Universalists*. When will people learn that it is their *interest*, as well as their duty, to keep the Sabbath-day *holy*, to the end of it?

Testimony of Respect for the Sabbath.—The physicians of Middlesex county, Connecticut, have passed a resolution not to visit patients in certain cases on the Sabbath. The principle seems to be, not to *let patients suffer;* but as far as is consistent with humanity, to reserve to themselves the privileges of that day, which is the "best of all the seven."

"To dally thus with death, is not fit toy;
Go, find some other play-fellows, mine own sweet boy."

So said (if the poets may be believed) a certain personage of old to its own monstrous offspring, who had the temerity to be playing with lion-whelps of the forest; and the greatest infidels, both of ancient and modern times, have been constrained to hold similar language in relation to an institution, which is at once their own legitimate offspring, and the odious and prolific parent of vice. Infidels have indeed loved and patronised the theatre; they have written for it, and often praised it; but the evils attending it have been too palpable, and too uncontrollable, to escape their notice. They have been constrained to acknowledge its ruinous tendency, and to denounce it repeatedly in the severest, the most pointed, and the most public manner. One of them represents it as an academy of brothels; and another says, that "it is the devil's den, if there be any devil."

Now, no man in his senses can refuse such testimony as this, coming, as it does, from the legitimate source of theatrical patronage, and confirmed, as it has been, by the most eminent moralists and civilians, and by the friends of vital religion of every age and denomination. It is vain any longer to pretend that those who patronise the theatre are innocent. By the confession of their own associates, as well as by the decision of every honest and discerning mind, such men are verily guilty. They *know* themselves to be guilty; and were it not for their love of personal indulgence, they, too, would be found, in such a day as this, to raise the voice of honest indignation against every attempt to revive a theatre, which has once been fairly suppressed by the voice of a virtuous and enlightened community. The citizens of Utica and the adjacent villages *are not wanting in information* with regard to this subject; they KNOW *their duty*, and for the most part, they will consent to *perform* it.

Result of Owenism.—Mr. Owen's *New-Harmony* establishment has met with a serious *jargon*. His doctrine of "*circumstances*," it seems, has not prevented the necessity of his leaving the settlement, or of his being publicly advertised as one who is not trust-worthy. So much for a bold experiment of rank infidelity.

A Mistake.—The editor of the Ontario Messenger is quite mistaken, in supposing that we have condescended to give *him his character* even "on the margin" of our paper. The act he complains of appears to have been committed by some one of the printer's boys, and was wholly unauthorised by us. Of the editor of the Messenger we know nothing.

The Child's Magazine.—No. 1st, of a little work bearing this title, and issued by the Sunday School Union of the methodist episcopal church, has just been received. The work is intended for young children, and promises to be useful.

FOURTH OF JULY.

At a meeting of a number of the citizens of different denominations, held at the office of the Western S. S. Union, in Utica, June 27th, 1827—Mr. *Jacob Snyder* was called to the chair, and *J. E. Warner* appointed Secretary.

Resolved, That the coming anniversary of American Independence be religiously celebrated.

Resolved, That the following be the order of exercises:—

1st. Union Prayer-Meeting at sunrise, at the Methodist chapel in Bleecker-street, under the direction of Rev. Mr. Giles.

2d. Procession of children belonging to the respective Sunday Schools in Utica, to move at half past 9 o'clock, A. M. from Broad-street, to the First Presbyterian church.

3. Exercises at the meeting-house, in the following order:—
Sacred Music, by the children.
Prayer, by Rev. Mr. Harrison.
Reading the Scriptures, by Rev. Mr. Everett.
Sacred Music, by the children.
Address, by Rev. Mr Aikin.
Prayer, by Rev. Mr. Giles.
Sacred Music, by the children.
Collection.
Doxology.
Benediction.

4. Procession of the Sunday Schools to Judge Cooper's orchard.

5. Union meeting at the Baptist meeting-house in Broad-street, at half past 7, P.M. when an address may be expected from Rev. Mr. Harrison.

Resolved, That the above proceedings be signed by the Chairman and Secretary, and published in the village papers.

JACOB SNYDER, *Chairman.*
J. E. WARNER, *Secretary.*

Political.

FOREIGN.

The packet ship Silas Richards, arrived at New-York on Tuesday last, brought London dates to the 25th of May.

The papers announce the final arrangement of the British ministry. The Marquis of Lansdowne has a seat in the cabinet, but takes no office. The Earl of Carlisle accepts the title of first commissioner of his majesty's woods and forests, with a seat in the cabinet. Mr. Tierney is appointed master of the mint, also with a seat in the cabinet. Mr. Abercromby takes the office of judge-advocate-general.

These arrangements have given great satisfaction. The Observer says they have given the *coup de grace* to the opposition. "The Marquis of Lansdowne has accepted a seat in the cabinet, even without taking office, in order to throw the full weight of the whig interest into the scale of government. The veteran leader of the whigs in the house of commons, (Mr. Tierney), has accepted the office of master of the mint, which thoroughly identifies the full power of the whig party with the government. From the death of Mr. Pitt, the country has not seen so strong an administration, nor, with the exception of the short period of 1806, has there been so feeble an opposition for half a century. This will ultimately prove either highly beneficial or extremely injurious to the country; for whilst the strength of government will enable them to pursue those reforms and improvements which the spirit of the age may require, the opposition will be too weak to stimulate them to good exertion, or to check any disposition to evil. Except that the divided state of public opinion upon the Catholic question, will raise the opposition into temporary importance, the party would be very little better than a nullity. There does not appear the slightest chance of the administration becoming more than permanent. It combines with it the king's friends, the whole whig and Grenville parties, and all that portion of the old tory school that have not been stationary or retrogade for the last fifty years, whilst the world has been making such rapid advances in knowledge."

In the House of Commons, on the 15th May, Mr. Huskisson made a favorable report of the improving condition of the cotton manufactures; and added, that "the country was now likely to see this meritorious class of persons placed in a situation which would prevent them from being thrown into so unfortunate a condition, as that under which they had so long been labouring." He afterwards remarked, that "the productive industry of the country was beginning to resume its wonted energy, and trade was every where reviving."

The Morning Herald, of the 25th of May, says:—"It is stated that the general move which was made to the treasury benches on the first night of Mr. Canning's appointment as prime minister, arose from a desire to have a large show of the landed interest in his favour; and that, in fact, there was seated on the bench behind him a rental of upwards of £250,000 a year.

The revenue of the customs at Liverpool, was greater the last quarter than was ever before known.

A report had been spread that Jerusalem had been pillaged, and the holy sepulchre profaned by the Pacha of St. Jean d'Acre. The Italian journals contain a letter from Leghorn, which declares the news to be entirely fictitious.

Portugal.—Expresses had arrived from Lisbon, bringing intelligence that the Princess Regent was in a very alarming state, and not expected to survive many hours. Much anarchy is dreaded in the event of her death.

France.—The Paris papers of the 22d, mention that the French capital remains tranquil, but that the spirit of disaffection is spreading rapidly among the citizens, and also over the other departments.

Greece.—The accounts from Constantinople, of the 16th of April, bring nothing new. The situation of the Greeks had not become worse, since it was positively announced that the Acropolis of Athens still held out.

The following is the substance of news from Constantinople, to the 10th of April, received at Trieste on the 8th of May:—

"Lord Cochrane, who arrived in Greece with a brig, a large schooner, & about 700,000 francs, which were remitted him by the French committee, declared to the assembly at Ægina, that he was come to assist the Greeks in recovering their liberty, and that he desired to be appointed high admiral of their fleet. The Hydriots did not at first seem inclined to obey a foreigner; but Lord C. having declared that he could not serve except on this condition, and that otherwise he should withdraw, they consented, and his lordship having been unanimously appointed high admiral, had a squadron equipped, composed of his two vessels, the American frigate Hellas, the Perseverance, (steamboat), and four chosen Hydriot ships, in all eight sail, with which he is gone on a secret expedition. It is said that the Porte is much alarmed at the arrival of Lord Cochrane, and that it uses every exertion that its fleet may put to sea as soon as possible, under the command of a certain Soliman, of Alexandria, who is resolved to measure his strength with the English admiral. Eight men of war, two frigates, four corvettes and two brigs have already sailed from the Dardanelles. They will be followed by thirty-six other men of war, and many transports."

Lord Cochrane's Proclamation.

"*Greeks!*—Your most dangerous enemy, discord, is overcome; what remains to perform is now rendered easy. The people on every side rush to arms; the fate of the Acropolis is no longer doubtful; the besiegers in their turn are the besieged; the transport of provisions is intercepted; the passes are guarded, and retreat is become impossible. The liberty of the classic soil of Athens is insured. Once more will its arts flourish there.

"Oh, Greeks! having attained this object, lay not aside your arms so long as the ferocious Mussulman treads the sacred land of your fathers. Let a noble emulation for glory animate your young seamen and the heroes of the continent; let them hasten in a mass to take their stations in the national fleet. Then, if independence and possession of all your rights are sufficient to enable you to stop the passage of the Hellespont, and carry the war into the states of the enemy, the haughty Sultan, the sanguinary destroyer of your countrymen, will become the victim of his own subjects. The Mahomedan power will destroy itself! The banner of the cross will again float on the walls of St. Sophia; Greece will again have laws; her cities will rise once more from their ruins; and her future glory will equal that of ages past. But think not, oh Greeks, that your country will be free, unless each of you hasten to her assistance and defence.

"From on board the Greek vessel Hellas. The first admiral commander of the maritime forces of the Greeks. "COCHRANE."

The Retort Courteous.—In the House of Lords on the 4th of May, the Marquis of Londonderry, among other intemperate remarks, made the following:—"For, my Lords," said he, "when I look upon the benches opposite, however I may admire the dexterity of the artificer who composed the edifice of a sort of *rubbish*, after divesting it of its main pillars, its ornaments and its strength, I cannot bring myself to think much of its durability." Lord Goderich having considered himself included in the rubbish, the Marquis explained that he meant the term to apply to those who had newly come in. As soon, therefore, as Lord King could get an opportunity of speaking, he rose and remarked, "that allusion having been made to a building, he would give a definition of the word *rubbish*. Any person who was practically acquainted with building houses must know, that what was sent away from the building, was the *rubbish*." This just rebuke of the Marquis caused loud and general laughter.

Peru.—A letter from Lima, dated 20th February, to the editor of the Baltimore Gazette, states that on the 26th January, a complete revolution in the government took place; several of the ministers were dismissed, and a new congress was to assemble on the first of May, to form a new constitution. The people were very much opposed to Bolivar, and the constitution he forced them to accept. The letter says: "We have not as yet learnt the decisions of the people of Cuzco and Arequippa; but are momently expecting to hear from those places; which, no doubt, will be in conformity with the sentiments of the people of this capital.

DOMESTIC.

Manufacturing Establishments.—The Sentinel & Gazette, of Tuesday last, contains a list of the cotton factories in the county of Oneida, (fifteen in number); from which it appears, "that about 2,500,000 yards of cotton cloth are manufactured annually; in which are consumed about 625,000lbs of cotton. The cost of this stock will not vary much from $68,750; the gross value of the cloth manufactured, will amount to about $301,750; leaving $233,000 for the product of labour upon the raw material. Besides the cloth made by the power looms, these factories make a large quantity of yarn, which is manufactured into various kinds of goods by hand looms; so that the gross product of their labour may be safely estimated at $300,000.—This result shows how prolific a source of wealth these establishments are becoming to its inhabitants.

"Several of the cotton establishments are rapidly extending their business, and improving their buildings and machinery. The New-York mills will soon have 5,200 spindles in operation, and 144 power looms. This establishment is by far the largest in the county, and being recently built, is constructed with the latest improvements, and upon the most approved plan.—It is owned entirely by Messrs. Benjamin Marshall, of New-York, and Benjamin S. Walcott, of Whitestown.

"In addition to the cotton establishments, there are woollen factories in Oriskany, Clinton, Manchester, New-Hartford, Vernon, Trenton, and Rome; but they are generally upon a small scale, and in consequence of the depressed state of the woollen interest, in a languishing condition."

County Convention.—Pursuant to notice, a convention of citizens from various towns in the county of Oneida, friendly to the wool growing and manufacturing interests, was held in this village on Friday last. A number of resolutions, expressing the sentiments of the meeting in favour of those important interests, were passed; and delegates were appointed to attend the general convention to be held at Harrisburgh, and the state convention to be held at Albany. Delegation to Harrisburgh—George Huntington, Simon S. Dexter, Reuben Tower, Ebenezer B. Shearman, and George Brewster, Esqs. Delegation to Albany—Ephraim Perkins, Montgomery Hunt, William Walcott, Austin Mygatt, and Theodore Sill, Esqs.

Dutchess County.—A meeting of the farmers, wool growers, and the friends of the American system, in Dutchess county, was held at Poughkeepsie, on the 25th ult. Spirited and appropriate resolutions were adopted, and a state convention, to send delegates to Harrisburgh, was approved and recommended to be holden on the 16th of July. James Tallmadge, Edmund H. Pendleton, Abraham H. Schenck and William Davies, were appointed delegates to attend the state convention. A better selection could not have been made, combining as it does talents of the first order and practical experience.—*Alb. D. Adv.*

Abolition of Slavery.—As the law on this subject is not generally understood, we state it for the satisfaction of such of our readers as have not an opportunity of informing themselves.—The first act for the gradual abolition of slavery was passed in 1799. The act of 31st March, 1817, which repeals the former existing acts, is the last general act on the subject. The act of 1817, sec. 4, enacts, "That every child born of a slave within this state, *after* the fourth day of July, in the year of our Lord one thousand seven hundred and ninety-nine, shall be free, but shall remain the servant of the owner of his or her mother, and the executors, administrators, or assigns of such owner, in the same manner as if such child had been bound to service by the overseers of the poor, and shall continue in such service, if a male, until the age of twenty-eight years, and if a female, until the age of twenty-five years; and that every child born a slave within this state after the passing of this act, shall remain a servant as aforesaid, until the age of twenty-five years, and no longer." Section 32, of the same act, enacts, "That every negro, mulatto, or mustee, within this state, born *before* the fourth day of July, one thousand seven hundred and ninety-nine, shall, from and after the fourth day of July, one thousand eight hundred and twenty-seven, be free." After the 4th day of July inst. therefore, slavery will be unknown to the laws of our state. But altho' by the operation of the act, all slaves will become free persons, yet some of the children of slaves will remain the servants of the owners of the slaves, until they arrive at a certain age, in the same manner as poor children bound out by the overseers of the poor. A child of a slave, born on the 3d day of July inst. will remain such servant for 21 years thereafter; whereas, if born on the 5th, (two days after), it would be absolutely free; the mother on the 3d being a slave, but on the 5th a free woman. The act however requires, that the person entitled to the service of such child, should make an affidavit of the facts, and file the same in the city or town clerk's office, within one year after the passage of the act, or after the birth of the child; but as this has generally been neglected, it follows that few will owe even such service, on account of the slavery of their parent.—*N. Y. Adv.*

Meeting of the Senate.—Pursuant to the proclamation of the Governor, the Senate of this state met at the capitol, in the city of Albany, on Wednesday last, when a commission was issued, to continue for two months, for the holding of a special court of oyer and terminer and general gaol delivery for the city and county of Albany. The Senate, as a court of errors, commenced its extra session on the preceding day.

Gale.—Buffalo was visited on Friday last by one of the severest gales ever known at this season of the year. The wind was from the southwest, and drove the water with great violence into the creek, which soon overflowed its banks and completely inundated the flats, upon which stand what is called the lower village. The water rose within four hours to the height of more than five feet above its ordinary level, exceeding, when at its greatest head, any rise within several years, by six inches. The loss of property is very considerable. About 700 barrels of salt were lost or much damaged; a quantity of timber, wood & lumber, was floated off, and some damage was sustained by pot and pearl ashes, and other property in the warehouses. The total amount cannot be estimated with any certainty; it is not as great, however, as was at first anticipated. Gardens and fruit trees suffered considerably from the violence of the wind. In many cases gardens were almost entirely destroyed. The steam-boat Pioneer, which plies between this place and Dunkirk, was driven back, after having run within seven miles of her destination. The Niagara, which left port on Saturday morning, was driven back by stress of weather, and departed on Sunday morning for Detroit.

On Sunday morning, a schooner was discovered about eight miles up the lake, water logged. She proved to be the Surprise, of Round O, in Canada, Capt. Secord. A man, which proves to be the captain, was found on board, dead, entangled in the rigging, near the windlass. The vessel was a complete wreck, both masts having been carried away in the gale; her rudder gone, hatches off, and bulk heads stove in. She was last from Cleaveland, and was returning empty, with a crew consisting of the captain, two hands and a boy, all of whom it is supposed are lost. She has since been towed down the lake to this place. The unfortunate captain has left a wife and fourteen children.

The sch'r Nucleus, of this port, went ashore at Sandusky. She will be got off without much injury. We have heard of no farther damage on the lake.—*Buffalo Jour.*

Accident.—On Friday last, the scaffolding on Messrs. Beach & Kempshall's large mill, now erecting in this village, gave way, and five men were precipitated from it. Three fell upon a temporary bridge, across the race beneath, and were severely injured. The remaining two fell into the race, and we regret to say, were in about thirty minutes taken out lifeless—their precise situation not being ascertained in time to afford them effectual relief.—*Rochester Rep.*

Delaware and Hudson Canal.—The Kingston Plebeian of Wednesday last, says—"We learn that the water of the Delaware river, is this day to be let into the Hudson and Delaware canal, whereby the canal navigation between the two rivers, from Carpenter's Point to the confluence of the Redout creek with the Hudson, will be consummated. That desirable object, we understand, has been chiefly retarded by only a solitary obstacle, a leakage in the canal at the summit level, which, it is said, is now removed."

Cure of Intemperance.—A few doses of Dr. Chambers' medicine for intemperance have been administered in this village, to individuals who were in the almost constant practice of indulging in the vile habit of drunkenness. The effect is that a complete reformation has taken place in their tastes, so that instead of hankering after the hourly dram, the very smell of spirituous liquors has become offensive. We hope it will prove to be lasting.—*Herk. Amer.*

Highway Tax.—Considerable enquiry having been made by those interested in relation to the exemption of a portion of their tax on the highway, for their information we publish the following extract from the law. This section applies only to those who are equipped, and have done military duty for the past year:—

"*And be it further enacted*, That every non-commissioned officer and musician, on producing to the path master, or person authorised to receive commutations for highway taxes, a certificate from the commanding officer of his company, of his being equipped and having done military duty as required by law, for the *preceding* year, shall have deducted from his labour on the highways, two days, or the amount of commutation for two days; provided his highway tax shall amount to two days; otherwise to the amount of said tax and no more."

Money.—The Montreal Courant of the 20th inst. says, that during the preceding six weeks, Messrs. Gates & Co. imported into Canada from the United States, and entered at the custom house at St. Johns, specie to the amount of six hundred and thirty thousand dollars.

The Great Eclipse.—This eclipse, which will happen on the 12th of February, 1831, will be the most remarkable that will be witnessed in the United States for a long course of years. The apparent diameter of the sun will be thirty-two and a half minutes of a degree; that of the moon, thirty-one and a half. Of course the eclipse will be annular; that is, in all places where the sun will be centrally eclipsed, at the moment of the greatest obscuration, it will exhibit the appearance of a beautiful luminous ring round the moon. This eclipse will be visible over every part of the North-American continent and the West-Indies; and will be seen as far south as the city of Quito, in South-America.

Cattle Fair.—A weekly cattle fair is held at Brighton, (5 miles from Boston), throughout the year, and in autumn, when droves are brought to market, no more imposing sight is witnessed in our country. *Eight thousand* head of cattle, of all sorts, may be there seen together; and a gentleman living near has taken account of 23,000 in 3 weeks.

Rail Way.—The legislature of Massachusetts have appropriated $10,000 to defray the expence of surveying the rout of a rail-road from Boston to Connecticut river, and from thence to the Hudson.

The Petersburg Va. Intelligencer, of the 19th ult. says, "The wheat crops, so far, turn out very well. The harvest of forward wheat commenced in this vicinity, about ten days since; and the grain is of very superior quality. On Saturday there was new flour offering in market.

The Greek committee of Boston publish, that they intend to despatch the brig Statesman for Greece, on the 23d of the present month.

Another Review.—Rev. Timothy Flint, who lately published a book of travels in the western country, has issued the first number of the Western Magazine and Review. It is to be published quarterly at Cincinnati, Ohio.

Installation.—On Wednesday, the 27th ult. the Rev. *Thomas Holiday*, was installed pastor of the union presbyterian church and congregation of Onesquethaw, in the town of Bethlehem, county of Albany. The Rev. H. R. Weed, preached the sermon, constituted the pastoral relation, and gave the charge to the pastor.—Rev. Marcus Smith, of Rensselaerville, gave the charge to the people, and made the concluding prayer. The services were solemn and impressive, and the audience large and attentive.

New Agents for the Recorder.
Oswego, W. S. Maynard.
Potsdam, Sewall Raymond.
All agents for the Recorder are authorised to receive payments, as well as subscriptions.

NOTICE.—The Report of the Directors of the Western Education Society is ready for distribution at the Bookstore of *Hastings & Tracy*, Utica.

DEATHS.

In Trenton, on the 25th ult. Miss *Eunice George*, aged 26.

In Whitesborough, on Saturday last, Mrs. *Hepsibah Wheeler*, wife of Mr. Joseph Wheeler, aged 34.

In Paris, Tenn. on the 21st May, the Hon. *William G. Blount*, formerly a member of Congress from that place.

Dr. Chambers' Medicine.

HASTINGS & TRACY have been appointed agents for the sale of Dr. Chambers' Medicine for the Cure of Intemperance. They have just received a quantity of the Medicine, which will be sold at the same price for which it can be obtained of Dr. C. himself. The many cases of cure which have been effected by this Medicine, cannot fail to recommend it to the public attention.

Utica, July 3, 1827.

SCYTHE STONES.

20 BOXES of Norway and Greenwich (Mass.) SCYTHE STONES, of superior quality and shape, for sale by the Subscribers.
T. B. SEGUR & CO.
Utica, July 2, 1827. 27w4

REMOVAL.
Parker & Hastings,

HAVE removed to No. 90, Genesee-street, near their old stand; where they will keep constantly on hand a general assortment of articles in the GROCERY LINE. Their friends and the public are respectfully invited to call.

Utica, June 25, 1827. 26w3

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of
Fashionable Goods,
which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

"WHITE FRONT,"
"Green Door, & Brass Knocker."
No. 62, Genesee-Street,
Shearman & Thomson,
Wholesale & Retail Dealers in
DRY GOODS,
generally—and particularly in
Carpetings, Leghorns, and Millinery Articles,

HAVE just received an additional supply of Spring GOODS, which they are selling at their usual cheap prices.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, May 22, 1827.* 21tf

Rensselaer Oswego Academy.

THE Public are respectfully informed, that the Subscriber has been engaged by the Trustees of this institution, as an Instructor, and that the school will be open for the reception of pupils on the first Monday of July next, at the Brick Academy, in the village of Mexico. No exertions on the part of the Teacher or the Trustees, will be wanting to render the institution worthy of public patronage. Pupils will be instructed in all the branches of learning usually taught at academies; and the terms of tuition will be, for those who attend to the higher studies, including the languages, four dollars a quarter; and for others, three dollars. Board may be had from eight to ten shillings per week.

ELIASAPH DORCHESTER.
June 2, 1827. 23

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

ENOCH.

BY MRS. HEMANS.

"*And Enoch walked with God: And he was not, for God took him.*

He walk'd with God in holy joy,
While yet his days were few;
The deep glad spirit of the boy
To love and reverence grew.
Whether each nightly star to count,
The ancient hills he trod,
Or sought the flowers by stream or fount,
Alike he walked with God.

The graver noon of manhood came,
The full of cares and fears;
One voice was in his heart—the same
It heard through childhood's years.
Amid fair tents, and flocks, and swains,
O'er his green pasture sod,
A shepherd king on eastern plains,
The patriarch walked with God.

And calmly, brightly, that pure life
Melted from earth away;
No pang it knew, no parting strife,
No sorrowful decay.
He bowed him not, like all beside,
Unto the spoiler's rod,
But joined at once the glorified,
Where angels walk with God.

So let *us* walk—the night must come
To us that comes to all;
We through the darkness must go home,
Hearing the trumpet's call.
Clos'd is the path forever more
Which without death he trod,
Not so that way, wherein of yore
His footsteps walked with God!

Improvement of Church Music.—Extract from a respectable teacher of church music in ——, to the editor.

"I rejoice to learn that there is a motion made for a convention, to do something for the suffering cause of church music. Let that something be what it may, if it will but promise the cause combined effort, strength and talent, in the cultivation of this important part of public worship, it shall have my prayers, my best wishes, and support. I have to contend with ignorance and prejudice almost of every description, in relation to the subject of church music. This people, however, are beginning to attend to the cultivation of this art, which they have so long neglected and despised. There are some few, who say much, and pretend to much science; but I regret to say, they are persons of abandoned character."

A Musical Association.—From private letters we have been gratified to learn, that a musical association has been formed in Springfield, Mass. for the practice of miscellaneous pieces, extracts from oratorios, &c. The Hampden Journal speaks of it, as having been formed for the improvement of *church music;* mentions that "great advances have within a few years been made in the science of sacred music," and says—"Perhaps, in their time, *Sternhold* and *Hopkins'* version of the Psalms, and a style of singing corresponding therewith, might have been acceptable and edifying; but the same improvement in taste which requires different versification, requires, also, a different style of church music." Possibly in this last remark of the editor, more is meant than meets the eye.—We have confidence in the wisdom of the Springfield musicians. We wish them success, and rejoice in their prosperity. Editors, however, may greatly injure the cause, through want of proper discrimination in their remarks. The term *sacred music*, at the present day, embraces several departments, some of which have no more admission in *church* music, than ecclesiastical history has in the office of prayer. The general cultivation of music as an art, may greatly contribute in an indirect way to the improvement of plain psalmody. It ever ought to do so; but it has often led to a kind of fastidiousness, which results in the neglect, or great abuse of psalmody, rather than in the promotion of it.

Great improvements should doubtless continually be making in church music. But the work must be done on truly christian principles. Both the music and the poetry that are in general use need to be improved; and the manner of performance needs to be mended, if not new-modeled. Still, if we take our hints *indiscriminately* from the current miscellaneous pieces, and the popular style of execution, we shall strike a death blow to the music of the church, instead of improving it.

The practice which is so justly censured in the following article, is much older and far more extensive than the writer seems to apprehend; yet this is but one among the existing abuses.

From the Recorder & Telegraph.

A NEW PRACTICE.

A most remarkable practice is beginning to be introduced, against which, as a singer and a Christian, I beg leave respectfully to protest.—It is the taking of a contribution during singing. Surely those who propose it do not consider singing as either music or devotion. The chinking of the change is neither in tone nor in time.—As to devotion, it would be just as well to say, "Let us pray; and while we are engaged in prayer, the deacons will take up a collection for the benefit of ——."

This is another evidence of the low, *low* state of sentiment and feeling on the subject of sacred music, even among those who are themselves aware of this declension. From so respectable sources have such directions come, that altho' I felt distressed, it was a long time before I could ascertain what was the matter. But the moment I caught a glimpse at the difficulty, I perceived the thing to be abhorrent, both to musical and devotional feeling; an affront to those who sing, and to him to whom the song is addressed. We must have a great revolution in musical taste and sentiment. Quo.

Let no one be satisfied with his attainments in the art, so long as there is sacred music which he cannot perform. This acquisition, however, is not a school-boy's task, but the labor of a life.

Miscellaneous.

From the New-York Daily Advertiser.

STORM AT SEA.

The packet ship New-York, Capt. Bennett, was twice struck by lightning on her passage to Liverpool. The following account of the circumstances, which are very remarkable, we take in an abridged form, from an interesting letter written by an intelligent passenger, and published in the Liverpool Chronicle, of May 12th:—

"The ship has been twice struck by lightning on her present voyage from New-York. On the 19th of April, our 3d day out, in the gulf stream, about half past five in the morning, being in our beds, we were roused by a sound like the report of a heavy cannon close to our ears. The rain poured down in torrents, mingled with hail stones as large as filberts, which lay upon the deck fully an inch thick. Overhead blazed the lightning on all sides, accompanied by reports almost simultaneously, thus evincing its nearness. The sea ran mountains high, and the ship was tossed from one sea to another, with incredible rapidity. The temperature of the water was at 74 degrees Fahrenheit, while that of the atmosphere was down to 48. This produced a copious evaporation, and caused immense clouds of vapour to rise, which, ascending in columns all around us, exhibited the appearance of innumerable pillars supporting a massive canopy of clouds. These phenomena are extremely unusual, no person on boaad ever having witnessed any thing like it before. In all directions might be seen water-spouts. Some parts of the ship and spars were for a moment on fire, but were quickly extinguished by the rain. The lightning having struck the main royal mast head, shattered the mast head, and, descending thence, penetrated the deck into one of the store rooms, the bulkheads and fittings of which are completely demolished. Then separating, one part of it was conducted by a leaden tube to the side of the ship, through which it passed out between wind and water, starting the ends of three 5 inch planks. Another portion from the store room passing into the ladies' cabin, shivered to atoms the plate of a large mirror, leaving the frame uninjured. From the looking-glass to the piano-forte was an easy transition; it touched the instrument with no delicate impulse, dismounting it, and leaving it out of tune. Thence it passed through the whole length of the after cabin, and out at the stern windows. Fortunately we were all in our births at the moment.

"The operation of the second shock was very different from the former, and is more deserving of attention, as furnishing a new instance in proof of the efficacy of lightning rods as a protection at sea. We had a chain conductor on board, but it was not up at the time. We had reasen to expect more lightning. The conductor was prepared, and Capt. Bennett ordered it to be raised to the main royal mast head. It consisted of an iron chain, fastened to a rod of iron, half an inch thick, and four feet in length, with a point well polished and tapered.

"At two o'clock we were astounded by another shock like that in the morning, the flash and sound simultaneous. I happened to be in the after cabin with another passenger; a ball of fire seemed to dart down before us; at the same moment the glass in the round house came rattling down below. Those on deck agreed that the whole ship appeared to be in a blaze, from the vividness of the principal flash, which they distinctly saw darting down the conductor, and agitating the water. All parts of the ship, as before, were filled with smoke, smelling of sulphur. The conductor had been rent to pieces by the discharge, and scattered in the winds. Small fragments of it were found on deck. In saving the ship, it had actually yielded itself to the fury of the blast. The pointed rod was found to be fused and shortened several inches, and covered over with a thick coating. Some of the links had been snapped off, and others melted.

"Mr. Ross, the second officer, was prostrated, and three of the men struck, but none much injured. It affected the polarity of all the compasses, causing them to vary from the true point, and between each other. They gradually assumed a bearing by which we have steered, though still three points out, as we have just discovered. The captain's chronometer was materially affected. It usually crosses the Atlantic, without varying three seconds; it has now proved to be out as many degrees. The following circumstances, communicated by Roskell & Son, the chronometer makers in Church-street, are too interesting to be passed over. Capt. Bennett's chronometer, after observing for a considerable length of time, a uniform rate of 7-10ths of a second gaining, and being nine minutes forty-two seconds slow of Greenwich time, when the vessel left New-York, was found, when compared in Liverpool, to be twenty-four minutes thirty-three seconds fast of Greenwich; and three lever gold watches, belonging to three gentleman passengers in the ship, contracted the magnetic power to such a degree, as actually to require the principal part of the steel-work to be renewed.

"Such is the effect," observes a correspondent who has transmitted to us the above account, "produced on the steel-work in the watches, that they have the power of the magnet so far, as to act the same as the loadstone."

ON THE SUBTERRANEOUS SOUNDS,

Heard at Nakous, on the Red Sea.

Baron Humboldt informs us, on the authority of most credible witnesses, that subterraneous sounds, like those of an organ, are heard towards sunrise, by those who sleep upon the granite rocks, upon the banks of the Orineco. Messrs. Joinard, Joilois, and Develliers, three of the naturalists who accompanied Bonaparte to Egypt, heard at sunrise, in a granite monument placed at the centre of the spot on which the palace of Carnac stands, a noise like that of a string breaking.

Sounds of a nature analagous to these have been heard by Mr. Gray, of University College, Oxford, at a place called Nakous, (which signifies a bell), at 3 leagues from Tor, on the Red Sea. This place, which is covered with sand, and surrounded with low rocks in the form of an amphitheatre, presents a steep declivity towards the sea, from which it is half a mile distant. It has a height of about 300 feet, upon 30 feet of width. It has received the name of a bell, because it emits sounds, not as the statue of Memnon formerly did, at sunrise, but at every hour of the day and night, and at all seasons. The first time that Mr. Gray visited this place, he heard at the end of a quarter of an hour, a low continuous murmuring sound beneath his feet, which gradually changed its pulsations as it became louder, so as to resemble the striking of a clock. In five minutes it became so strong as to detach the sand. The people of Tor declare that the camels are frightened and rendered furious by these sounds.

Anxious to discover the cause of this phenomenon, which no preceding traveller had mentioned, Mr. Gray returned to the spot next day, and remained an hour, to hear the sound, which was on that occasion heard much louder than before. As the sky was serene and the air calm, he was satisfied that the sound could not be attributed to the introduction of the external air, and in addition to this he could not observe any crevices by which the external air could penetrate. The Arabs of the desert ascribe these sounds to a convent of monks preserved miraculously under ground, and they are of opinion that the sound is that of their bell. Others think that it arises from volcanic causes; and they found this opinion on the fact that the hot baths of Pharaoh are on the same coast.

M. Humboldt ascribes the sounds in the granite rocks, to the difference of temperature between the external air, and the air of narrow and deep crevices of the shelves of rocks. These crevices, he informs us, are often heated to 48 or 50 deg. during the day, and the temperature of their surface was often 36 deg. when that of the external air was only 28 deg.—*Edinburgh Jour. of Science.*

WILLIAM PITT.

The following paragraph is from the pen of the Rev. George Croly. It is the portrait of a master politician, by the hand of a gifted ecclesiastic:—

"In all the interpositions of providence, the fewness of the instruments is a distinguishing feature. In the commencement of the great European conflict, a man stood at the head of English affairs, fitted, beyond all his predecessors, for the crisis; gifted with all the qualities essential to the first rank in the conduct of empire; an eloquence singularly various, vivid and noble; a fortitude of soul that nothing could shake or surprise; a vigour and copiousness of resources inexhaustible. But he had a still higher ground of influence with the nation, in his unsullied honour and superiority to all the baser objects of public life; the utter stainlessness of his mind and conduct; the unquestionable purity of the zeal which burned in his bosom, as on an altar, for the glory of England, The integrity of Pitt gave him a mastery over the national feeling, that could not have been won by the most brilliant faculties alone. In those great financial measures, rendered necessary by the new pressure of the time, and on which all the sensitiveness of a commercial people was alive, the nation would have trusted to no other man. But they followed Pitt with the profoundest reliance. They honoured his matchless understanding; but they honoured more the lofty principle and pure love of country, that they felt to be incapable of deception. The British minister formed a class by himself. He was the leader, not only of English councils, but of European. He stood on an elevation to which no man before him had ascended. He fought the battle of the world, until the moment when the struggle was to be changed into victory. He died in the night of Europe, but it was when the night was on the verge of a glorious dawn. If it could ever be said of a minister, that he concentrated in himself the mind and heroic heart of an empire, that he was at once the spirit and the arm of a mighty people, Pitt was that man."

CHILDREN.

The moral branches of education can never be successfully taught, without the aid of example. Example has, in a great measure, the same influence upon every other part of education. *Children do little besides imitate others.* Parents who read, will have reading children. Industrious parents will have industrious children.—Lying parents will have lying children.

Every child should be taught to pay all his debts, and fulfil all his contracts, exactly in the manner, completely in the value, and punctually at the time. Every child should be discouraged from the propensity to make bargains, so early, so strongly, and so universally visible. He should be discouraged, also, from every wish to make what is called a *good bargain*—the common source of cheating; and should be taught that he is bound to render an equivalent for what he receives. Every bargain disadvantageous to himself he should scrupulously fulfil. Every thing which he has borrowed, he should be obliged to return, *uninjured at the time;* and every thing belonging to others, which he has lost, he should be required to replace.

The minds of children may easily be rendered kind by a wise cultivation; and by the want of it will easily become unfeeling and cruel. Children should be taught, the first moment they are capable of being taught, a lively tenderness for the feelings, the sufferings and the happiness of *all beings* (serpents or reptiles not excepted) with whom they are conversant. Every child should be invariably instructed to exercise kindness towards animals, and to shun cruelty, *even to an insect.—Dwight's Theol.*

AFFECTING INCIDENT.

A woman of advanced age and very humble appearance, lately presented herself among the anxious inquirers in one of the baptist churches in this city. In relating the exercises of her mind, she stated that she had lived in the entire neglect of eternal things until a late period. Her mind, she said, had been roused to thoughtfulness and repentance, by an afflicting stroke, which had deprived her of her youngest child, a little girl six years old. This child had belonged to a Sabbath school, and just before her death, when, to all appearance, she sunk too low to be capable of utterance, she seemed to awake, and said to her mourning mother—"Mother, I have two Sunday school tickets, and one of them has, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'" The poor mother is now a follower of Christ, and dates her first serious impressions from this affecting event.—*Philad.*

VERMONT STATE PRISON.

A writer in the Woodstock Observer complains of abuses in our state prison. He says, that although the law makes it the duty of the superintendent, to "employ some suitable person who shall preach one sermon every Sabbath to the prisoners," and makes provision for paying the expense, "for six years past they have not generally heard a sermon once a month, a part of the time not one in three months, and some part of the time not one in six months. During the last year, but one sermon was delivered in the prison." He states that the two last persons that have died there, "were buried without the performance of any religious rites;" that the prisoners have petitioned for preaching in vain; that the chapel has been converted into a work and chandler's shop; that the bible is not furnished, but that novels and romances have found their way into the prison.—*Vt. Chronicle.*

Matrimony.—A great proportion of the wretchedness which has embittered married life, I am persuaded, has originated in the negligence of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant, which will not even bear the touch of unkindness; a delicate flower, which indifference will chill and suspicion blast. It must be watered with showers of tender affection, expanded with the glow of attention, and guarded by the impregnable barrier of unshaken confidence. Thus matured, it blooms with fragrance in every season of life, and sweetens even the loneliness of declining years.

NEW. GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOOS.

Utica, April 10, 1027. 15

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE, JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

Drugs, Medicines, &c.

M. HITCHCCCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Discases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, whendthe genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.